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WEEKLY REVIEW.

—We regret to hear that the London M. Society have lost another of their Indian missionaries, the Rev. S. Jones. He came out in 1859, and laboured first in Coimbatore and afterwards in Nagarcoil. He edited *The Missionary Gleaner*, a Tamil monthly. He died in London, last month.

—We regret to learn that the Rev. Mr. Beveridge who with his wife and two children were drowned at Cape Guardafui, in the wreck of the str. *Cashmere* (mentioned in our last issue) was a missionary of the London M. Society returning from Madagascar. Mrs. Rodgers, lost at the same time, (with her child) was the wife of a missionary of the same Society, labouring in Madagascar. Two large and powerful steamers have been lost within a few weeks on Cape Guardafui, simply because no Government believes it to be its duty to build a light-house there.

—THE fall of red rain, mentioned in our last Epitome, is by no means unprecedented. There have been different explanations of the phenomenon. It is thought the discolouration is due to the presence of animalcules. Our scientific societies in India are rather slow, and we need not wonder if the opportunity of analyzing the fluid is lost. We see by the English papers that a copious shower of sand of a reddish brick tinge fell at Rome and Naples June 24. It was supposed to have been blown from Africa.

—We announced last Saturday a meeting of Christians to pray for rain, at 4½ p.m. on that day. There had been since the 1st of the month only about 1½ inches of rain, and the crops that had been started by the June rains were in danger of perishing. Those who attended the meeting had scarcely come together before it began to rain, and while the prayers were offered, the rain came down in torrents, so that the voices of the speakers could scarcely be heard; and some who attended the meeting found it difficult to get away. Since then we have had a good fall of rain, not merely in Bombay, but in many parts of the Presidency. On Sunday, there were showers at Belgaum, Kolapoore, Satara, and on Monday at Poona and the neighbourhood; in Guzerat also and the Central Provinces rain has fallen copiously. The want of rain is still felt in some parts of the Deccan we believe, and especially in the Madras Presidency. Prayer should be continued.

—THE Bishop of Durham in his letter on the action of the Bishops at Calcutta, pointed out that the laity in the Church of England had a right to be heard when great questions relating to the Church were to be settled. The Bishop of Calcutta in his reply, said, This (the consultation of the laity) is the very thing we propose; and he announced that a Conference of clergy and laity was to be held at Calcutta immediately. The Calcutta Diocesan Church Conference was held about a fortnight ago. There were discussions in which clergymen and laymen took part, but as no vote was taken on the matters discussed, we fear that not much good will result. The Rev. Messrs. Vaughan, Dyson and Blackett protested against what they regarded as a needless and ominous extension of the Bishop's power in a direction which seemed likely to lead to internal disturbances and do more harm than good. The Conference sat two days, and on both days a number of speakers deprecated such action as the Bishop contemplates, until he should have seen

more of the working of the missionary societies. Nevertheless, at the close, in summing up, the Bishop seems to have been singularly unmindful of these opposing views, and said, "He understood the sense of the meeting to be that he should take the matter into his own hands, and act to the best of his judgment." That was his own sense of the matter, and it seems to be the only sense he was disposed to recognize. The Rev. Mr. Dyson referred to the position of the secular Government with regard to the chaplains, and said it was at least as anomalous as that of the Church Missionary Society in regard to their missionaries.

—It seems inconceivable that there should be in A. D. 1877, in England, a country professing to estimate so highly the privileges of religious liberty for all, such a legalized trampling upon the feelings and convictions of those for whom Christ died, as is witnessed in connection with the burial of dissenters. We know of nothing more despicable than the feeling which seems to actuate a portion of the English clergy, in this respect. The Rev. R. N. Jackson, Vicar of Winchcombe, had lately the privilege of burying a highly respected Christian lady who had been for 54 years a member of the Wesleyan church. Her pastor was present at the funeral, but of course he was silent. The law of the land stripped him at this solemn moment of his functions. When Mr. Jackson, the Vicar, came to the words "in sure and certain hope" an opportunity presented itself of wounding the feelings of the relatives and friends of the deceased, the Wesleyan minister and his people, by omitting the words "sure and certain," and he omitted them. *The Methodist Recorder* of May 18 contains a copy of the correspondence that ensued between Mr. Evans, the Wesleyan minister and the Vicar. The latter of course refused any explanation or apology. The matter was referred to the Bishop of Gloucester. The Bishop declined giving satisfaction to Mr. Evans, but was ready to receive the relatives and inform them of the result of his communications with the Vicar. It at length transpired that the Bishop had told the incumbent that what he had done was illegal and should not be repeated. We are sorry that the present Government should have acted so unworthy a part as to withdraw the Burials Bill, as soon as it became evident that the amendment giving liberty to dissenters to bury their own dead, had the votes of Parliament.

—When the Earl of Redesdale drew the attention of the House of Lords to "The Priest in Absolution," the Archbishop of Canterbury made a speech in which he said.

"Most of us felt pained when details were brought forward of what in some degree is authorized by another branch of the Church of Christ; but we had the satisfaction of knowing that in that other branch of the Church of Christ, where the sanction of that authority is given, very great care is taken in respect of the most dangerous weapon which is put in the hands of the clergy. If, however, I understand the question rightly, the persons who put this book forward have no authority but one which they have arrogated to themselves."

When the Archbishop speaks of the Church of Rome as "another branch of the Church of Christ," he speaks in accordance with the spirit of the age and obeys the mandate of modern society. But the true question for the servant of Christ is, What says the Master? To call that his which he refuses to call his, is to bear testimony against him and his truth. If the Church

of Rome is really a branch of the Church of Christ, what right has the church of England to refuse communion with her? What place is there at all for Protestantism? It is this sort of language that has more than any thing else helped forward the reactionary and Romanizing movement in the Church of England. As for the book referred to, it was inevitable. It is a necessary part of the system. No one acquainted with Church history, or having spiritual discernment, ought to have been surprised by its appearance. When the first movement was made towards Confession, by Bombay Ritualists, the public were indignant. Yet there is such a deep feeling against any thing like vehement denunciation of a religious opinion or practice, that the indignation soon spent itself, and now young ladies who accept a father confessor, submit to the unutterable humiliation of giving in their first confession in writing, a confession that covers the whole of their past life. Here have we the subtlety of the serpent without the harmlessness of the dove. This seems to us truly Satanic. By such an act the young person places herself entirely and forever in the power of the Cowley father in whose hand she has placed this exposure of the secret sins of her life-time. This thing goes quietly on in Bombay, and there is no lack of laudation for these Jesuits of the English Church. What is "the great care" taken in the Church of Rome of "the dangerous weapon put in the hands of the clergy"? A dangerous weapon is not a thing to be taken care of, but to be put out of the way. The care taken is to keep the obscene books on confession from the general public, from public criticism, and thus put society more completely in the power of the priests. We see now why some of the Ritualist writers have indulged in such foul-mouthed abuse of the men who brought about the Reformation in Europe. Some awful abuse was heaped upon them in their day, by Romanists, but nothing could go beyond the atrocities contemnedly heaped upon them by Dr. Littledale. These men aim at one thing, viz: that the priest should be in the place of Christ to the individual believer, invested with absolute power over the conscience. And it is remarkable that this descent into the basest of servitudes is going on among a people and in an age given beyond all others to self-glorification. How often are we reminded of the 28th chapter of Ezekiel:

"Because thine heart is lifted up, and thou hast said, I am a God, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God. Behold thou art wiser than Daniel; there is no secret they can hide from thee. With thy wisdom and with thy understanding thou hast gotten thee riches, gold and silver, and thine heart is lifted up." Let the whole chapter be read carefully, down to the 19th verse.

—We regret much to hear of the death of the Rev. R. J. Ellis of the Baptist Miss. Society, Calcutta. He died on Tuesday last, 17th, at Madras. He had been ill from malarious fever in Calcutta and was on his way to the Neilgherries. On arriving at Madras he was so ill that he had to be removed to the Hospital where he died of congestion of the brain. Mr. Ellis was a most earnest and efficient missionary, loved and valued by all who knew him, and his death will be a great loss to the Mission. He came out in 1860. We met him some years ago at the Annual Meeting of the Amelunggar Mission, and also in Bombay. He was married to a daughter of Mr. A. R. Gordon of Bombay. He has left a widow and five children.

Scripture proof of this, we are referred to 1 Thess. iv. 15-17. "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we who are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." Now the language here used seems to be chosen expressly to forbid the idea that the Saviour's coming shall be private. It is to be with all manner of publicity. Corresponding is Matt. xxiv. 26, 27: "If they shall say unto you, Behold, he is in the desert; go not forth; behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east and shineth even unto the west, so shall also the coming of the Son of Man be." He shall descend with a shout; this word is used to designate the outcry of a multitude, a victorious host; the voice of the archangel is a voice that all will be compelled to hear; the trump of God will be something still grander and more terrible. But we are told that the Lord does not at this time become visible; he does not come so far as the visible sky; he reaches only the air, the upper region of our atmosphere, and there tarries with his hosts; to him, in this aerial halting-place, his saints, living and departed, are gathered; they disappear from the world to appear with Christ in the air, there to abide till the world is ready for them. But surely this is not the teaching of the passage. This would not be a coming of the Lord at all. The advent of Christ means his advent to this world, a visible, recognizable advent. If believers are to go out of this world to meet him, it is exactly what dying believers have been doing for eighteen centuries. Nor does it at all matter to what locality they are translated; far or near, is all one to them, so that they go to be where Christ is.

The parable of the ten virgins will help one to understand this passage. The cry is raised, The bridegroom cometh, go ye out to meet him (*eis anantesin autou*). They were to go out to meet him, that is, to join him and return with him. So in Thessalonians, the sacred writer desired to show that believers would share in the glory of Christ's advent, so they are described as joining him in the air (*eis anantesin tou kuriou*), joining in the procession, so to speak. See Isai. XL. 9, 10. Also John xii. 13, and Acts xxviii. 15.

With regard to Antichrist, we are told that this is to be the highest development of human wickedness and ungodliness. But if the people of Christ, his witnesses, men who are a habitation of God through the Spirit, are no longer on the earth, it will be impossible that there should be the highest manifestation of depravity. In the Scriptures, depravity is constantly ganged by the amount of truth present; the fulness of testimony borne to Christ, the power of the Spirit. Our Lord said, If I had not come and done among them the works which none other man did they had not had sin, but now they have no cloak for their sin. The system of Antichrist is a system of the deceptableness of unrighteousness. It will go near to deceive even the very elect. The Antichrist who is described to us by these "Futurist" writers, seems to us a very feeble demonstration of the power of darkness, compared with that which has been making war upon the saints through all the centuries, and which is now winning its greatest victories by making head against all the light and blessing bestowed on Protestant England, if we can still call her by that name.

Christ said that the gates of hell should not prevail against his church; but would it not be a signal triumph for those powers, if our Leader and Commander were to withdraw all his forces from this earth? We are to show forth the Lord's death till he come, and we must tarry till he come. The great solicitude of our Lord is that his people should get the victory over the world, not by fleeing from its blandishments and its threats to some aerial dwelling-place beyond the skies, but by standing apart from the world *spiritually*, as Christ himself did. Our Lord's prayer in John

xvii. sheds abundant light on this subject, and shows us that the triumph of the Holy Spirit in believers, is the manifestation of Christ in them: "I in them." The manifestation of the sons of God, shall be the manifestation of the Son of God.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

SIR,—Your remarks in last week's "Guardian" in contradiction to Mr. Lincoln's statement that adoption is a sham, present a singular confusion of ideas and do not even remotely touch the question at issue—namely whether our sonship by redemption, regeneration and resurrection of the body, is fitly described by the term adoption. Although acknowledging the reality of the sonship of believers, you yet cling to a term which at best conveys but a very inadequate conception of that relationship, and I am inclined to think that had you given the matter a fuller consideration you could not have failed to see its inappropriateness. The Greek word *Huiothesia*, I grant, ordinarily means adoption, but according to the etymology of the word it also signifies a placing in the condition of a son or acceptance to the state of children—renderings which are favored by Olshausen and others and which harmonize well with the reality of God's work in the believer and of the wonderful relationship to God in which by Grace he has been placed. Adoption is a legal term denoting what lawyers call a legal fiction. In this sense an adopted son is for legal purposes regarded as the genuine son of his adoptive father although he is not such in reality. Now it is principally in this particular that adoption fails, when used as synonymous of the sonship of believers, for, as you correctly observe, when God calls us sons we are that. Blessed be God, His work is no sham but a glorious reality. His Fatherhood unlike an adoptive fatherhood has nothing spurious about it, for we have been born again not of corruptible seed but of incorruptible by the word of God which liveth and abideth for ever. We are members of his body, of his flesh and of his bones. It is in this sense I apprehend Mr. Lincoln means that God makes us truly and actually sons. A proposition to which I think very few will be inclined to object.

M. D.

17/7/77.

[To place in the condition of a son, or accept to the state of children, implies that the one so placed or accepted, previously stood in another relation. Adoption is certainly not a sham, even in temporal matters; and when God adopts us he thereby constitutes us sons and brings us into the most intimate relation possible. Believers are indeed created anew in righteousness and true holiness; but this statement is parallel with "ye have received the spirit of adoption." "As many as received him, to them gave he power to become the sons of God." In the strictest sense, one that is a son, never stood in any other relation than that to his father. The angels are called 'sons of God' in Scripture and they never stood in any other relation than that to God. They were not, as we were, strangers and foreigners, children of wrath. Hence we see the pertinence of the Scriptural expression "adoption." Read carefully Gal. iv. 1-7. Ed. B. G.]

Epitome of News.

SATURDAY, JULY 14.

—The overdue *Str. India* arrived yesterday.
—The Secunderabad paper calls attention to the fact that distress is beginning to be felt by all classes of the community, and the poor people who were compelled to exist on one meal a day are now unable to obtain even that scanty fare. Eight pounds of rice only can be obtained for the rupee.
—*Calcutta Statesman*: Report of the American Baptist Telegu Mission. We were struck in looking through its pages, by seeing that in the report from On-gole by the Rev. J. E. Clough not a word is said about conversions having taken place at all. But in a statistical statement put by him at the end of his report is the remarkable item, "Number baptized since March 1st. 1876—322." And we find from the statement that the number of communicants, which in March 1876 stood at 2,842, amounted in March 1877, to 3,304. The writer is, we presume, an American and a missionary, but instead of the high-flown writing we might have looked for according to the usual theory, we find not a word about this large number of baptisms.
—*Zion's Herald*: "The story of the frightful tragedy which occurred two weeks since in Kemper

County, Miss., is strange reading for the nineteenth century, and as the record of an actual occurrence in a Christian State. It shows the depths and despotism of the barbarism which slavery has entailed upon these States, which it will require many years of freedom and free public schools, as well as Churches, to eradicate. There were family and neighbourhood broils involved in the bloody strife, but the chief inspiration was political bitterness, and the leaders of the murderous mob were noted Democratic politicians. Judge Chisholm, who had rendered himself politically offensive to certain members of this party, was placed under arrest upon vamped-up charges, and was accompanied to the jail by his heroic family. Two hundred armed Democrats attacked the prison, and failing to secure the judge otherwise, through the threat of firing it, and the cry of fire, brought him to the door. His daughter, a beautiful and brave girl under eighteen, and a son of thirteen, accompanied him. For a while Cornelia held the infuriated human brutes at bay; and when they did fire, their bullets passed through her arms which were thrown around her father's neck. When he fell, as the murderers supposed, dead, the mother and wounded daughter succeeded in dragging him to their home, with the body of the little son killed in the mêlée. The governor of the State, when appealed to, refused timely and adequate aid to save the lives of the family. The judge died first, and was afterwards followed by his heroic daughter, victims of neglect after receiving the bullets of the assassins. No act of the sex is recorded in history more brave noble, or womanly, than that of the youthful, but fearless and self-forgetful, Cornelia. She was worthy of her Roman name; and if the act would not be a perpetual shame to the State, Mississippi might well raise a pure marble shaft to her memory. The South may have much to boast of in her history, but no poet will ever sing in her praise of the deeds of the murderous, unpunished, political mobs that crimson her fair soil and blot her Federal flag."

—On Sunday morning last, Colour-Sergeant Crane, of 2-12th Regiment at Fort William, committed suicide. The deceased it appears was addicted to drink. On Saturday night he returned to his barracks at a late hour very much under the influence of liquor, and on the following morning knowing that he was under strict surveillance felt that his conduct would be productive of disgrace to himself and the regiment, and discharged his rifle in his mouth.

—At the meeting of the Church Conference at Calcutta, the question which has caused so much heart burning in Ceylon, "the relation of Missionary Societies to Diocesan organisation," was discussed. The Bishop asked the conference to express an opinion as to whether it was or was not desirable that the relations between the Societies and Diocesan organization should be considered, and, if possible, more satisfactorily adjusted, so as to suit the altered condition of the church. Mr. Eales pleaded for delay, urging the good work done by the Societies as a reason for letting them alone. The reverend secretaries of the Church Missionary and Gospel Propagation Societies deprecated any change in the present relations between the Societies and the Bishop; and after several other gentlemen, lay missionaries and others, had spoken, the Bishop said that he understood that the sense of the meeting was that he should take the matter into his own hands, and act to the best of his judgment.

—An article that has excited much attention in Paris, by M. Lemoigne, begins as follows: "As it devolves on the press to give the Chambers an example of propriety and good behaviour, we will speak not only with calmness, but also with defence, of the Message addressed to the Senate by M. le Président de la République. We beg Marshal MacMahon's pardon if we give him that title, which he appears to put up with not without some scruples and reluctance, for he never uses it himself. Far from reproaching him with his objection to call himself President of the Republic, we will consider it as highly creditable to him. It is a proof of his sincerity. As he recently informed a Legitimist deputation, Marshal MacMahon is a Legitimist by virtue of his birth; he is an Imperialist by virtue of his services; he is an Orleanist by virtue of his personal relations. He had only to tell the deputation one thing—by virtue of what he was a Republican and on what ground he was called upon to fulfil the functions of President of the Republic. It is the force of conscience which prohibits the Marshal from using an appellation which in his mouth would be a falsehood; it is because we understand and honour this sentiment that we will speak of the Message with calmness and without passion. The resolution taken by the President and his advisers will give the country a sense of relief. Everybody felt under the influence of the imposture. The Government pra-

tended to uphold the Republic, and that was not true. The Chamber pretended to respect the President, and that was equally untrue. Thanks to the Chief of the State, these fictions are dispelled, and we can frankly state facts as they really are."

MONDAY, JULY 16.

—**Kanwar Hernam Singh**, brother to the present Maharajah of Kapurthala, who was converted to Christianity some years ago, and married the daughter of the Rev. Goluknath, missionary at Jullundar, has been appointed by the Punjab Government to the charge of the large estates belonging to Kapurthala in Oudh. He replaces Dewan Muttra Dass, who succeeds his father as Finance Minister at Kapurthala.

—**Bombay Gazette**: "On Saturday morning last an alarm was raised in a chawl situated in Chundawdy Lane that a man was murdering his wife by cutting her throat with a knife. A policeman and neighbours rushed into the room from whence the cries of a woman and a little girl proceeded, where it was discovered that a man, named Hunmunta Mulloo, with an open clasp knife in his hand, was striking at his wife about her throat and face. On the policeman endeavouring to arrest him, he inflicted a slight cut with the same knife on his own throat, but was prevented from completing his intentions by the knife being wrenched from his hand. Both the woman and her husband were at once removed to the Gouldass Tejpal Hospital, where the woman is lying in a precarious state."

—**More spleen casualties**: "In the Fort Hospital at Delhi a patient got up in the night and went out into the verandah. Finding the punkah coolie asleep he gave him a kick to awake him. The unfortunate coolie had a diseased spleen, which was ruptured by the kick, and died in half an hour. The soldier who inflicted the injury has not been discovered."

TUESDAY, JULY 17.

—**Bombay Gazette**: "Up till Sunday considerable anxiety existed in Guzerat with respect to the scantiness of the rainfall this year. The Mahajuns in Broach had even gone so far as to use their religious influence to forbid the export of grain from that port, believing that it would soon be needed for the inhabitants. But fortunately on Sunday night there was a heavy fall of rain, and a local firm yesterday received a telegram from its upcountry agents stating that much reason for anxiety had disappeared. There has not been a famine in Guzerat for nearly half-a-century; but until Sunday night the inhabitants believed that as Orissa, Rajpootana, Bengal, the Deccan, and Madras had successively been visited with dearth during the last few years, Guzerat's turn must come next."

—**The Pekin Gazette** contains a decree in answer to a memorial of Shen Pao-chen, degrading a dead man for defalcations committed during his life. The idea, presumably, is, that a corresponding disgrace came upon him simultaneously in the other world; but the retribution is at best a tardy one. The only practical part of the punishment falls upon the surviving relatives of the dishonest official, who are to be arrested, imprisoned, and deprived of all their goods for the crime of belonging to the same family. Otherwise there is nothing to show that they are not perfectly innocent of any misdemeanours of any sort whatever. Such is the Chinese idea of justice: strip the guilty man of his rank after he is dead, and ruin, imprison, and persecute his living uncles and aunts.

WEDNESDAY, JULY 18.

—**Overland Mail**, June 29th: A telegram has been received at the office of the Canadian Government Agency in London, from the Mayor of St. John, New Brunswick, which says that the losses caused by the fire in that city will exceed 15,000,000 dolrs. Three-quarters of the city is burned, and over 10,000 people are homeless. All fears of actual suffering have, however, been removed by the generous donations which have been received. Offers of assistance continue to arrive from various Canadian and American towns, as well as provisions in large quantities. Some of the banks and business houses are reopening, and the work of rebuilding has already commenced.

—**Judgment in the case of Mr. Bradlaugh and Mrs. Besant**: "The Lord Chief Justice said the case had assumed a character of very grave importance. Had the defendants announced openly in court that having acted in error, as the jury found they did, and to the benefit of which finding they were fully entitled, and that, after having had a fair and impartial trial, and having been found guilty of doing that which is an offence, they were ready to submit to the law, and would do everything in their power to prevent the

publication and the circulation of this work, which the jury have found is calculated to deprave public morals, the court were prepared to have discharged them upon their own recognizances. But the defendants instead of submitting themselves to the law, have set it at defiance by the continued sale and publication of the book in question, and therefore that which was before a comparatively light offence now assumes a very grave character, which the Court must punish with adequate severity. He then sentenced the defendants to be imprisoned for six months, to a fine of £200 each to the Queen, and to enter into their own recognizances in £500 each to be of good behaviour for two years. His Lordship said he was sorry to be obliged to pass such a sentence upon the defendants, but it was the result of their own conduct. On the application of the defendants execution was stayed in order to enable them to appeal, they entering into their own recognizances in £100 each, and giving an undertaking to cease the publication and sale of the pamphlet in the meantime."

—**A Parsee at Bangalore** got up a lottery. The best prizes were represented by tickets ranging from No 1 to 200. Fool play was suspected, and the ticket-barrel was upset, and all the tickets in it were found to be numbered above 200. It is amazing that people allow themselves to be duped into taking tickets in lotteries where the promoter has the opportunity of arranging things his own way.

—**The Cologne Gazette** publishes some extracts from the diary of a lady at Constantinople relating to the present state of affairs in that city. It is scarcely possible for a European, she says, to conceive the distress which prevails among the Mahomedan population of the Turkish capital, or the noble patriotism with which it is borne. All the able-bodied men are sent away to serve as soldiers without pay, and their wives have to support themselves and their families on a daily wage of two piastres, which is the current rate of women's wages, while the price of bread is now 4 piastres the oke (about 3 lb). Among the higher classes, too, many families used to live entirely on the dividends of Turkish stock; the incomes derived from this source by inhabitants of Constantinople alone amounted to about £4,000,000. These families are now entirely ruined, and others, though not absolutely destitute, have suffered immense losses. People go about from bank to bank with coupons of the nominal value of several hundreds of pounds, and can nowhere get cash for them. There are also in Constantinople some 25,000 officials, most of them with families; their united salaries amount to about £2,000,000, and they have not received any pay at all since the beginning of the war, not even in paper money, on which there is a loss of 80 per cent. The Ministers, too, have volunteered to give up a fourth of their salaries, but this is a mere formality, for their salaries are not paid.

—**N. Y. Evangelist**: A few days since Mr. Murphy issued a public invitation to the liquor-sellers of Philadelphia to meet him in public assembly on Sabbath evening, the 3d inst. He had himself been a liquor-seller, as he acknowledged with sorrow and shame, and so he addressed his invitation to them as his "Dear Friends and Brothers," and said "Come, and let us reason together." Tickets for seats in the body of the house were issued only to liquor-sellers. On the opening of the house, and in just as short space as would allow for the giving up of tickets, that part of the building was filled. Mr. George H. Stuart, who was with Mr. Murphy, must have put this strange audience into frame for attention, when he told them that under the present efforts in this city alone more than fifty thousand signatures had been given to the pledge of total abstinence, after the form now in use, and that seventeen temperance services were then being held in Philadelphia. Among the things said by Mr. Murphy, as taken down by the reporters, were these:

Long and earnestly have I prayed for the privilege of speaking to the liquor-sellers. I believe in my heart there are as kind and true men in the liquor traffic, as there are on the face of the earth. I know if the poor call upon them for aid, they are not turned away empty. I know that if the country needed defenders, the liquor-dealers would not be called on in vain. I know that we are all men and brothers, and that God loves us all. Unfortunately, many of us drift into the liquor business unconsciously; and when I preach to you of temperance, you shake your heads, and say "What is the use of talking about it? I have my family to support, and cannot get out of it." Now, my brother, I don't blame you for talking that way: for I have said the same thing myself.

He told them, also, the story of his own life, and how he had been begged by his wife not to sell

liquor; and a thrill in the audience was manifest as the inquiry broke upon it, "Brothers, how many of your wives oppose you in the business? You need not answer: I know all about the business, and you know as well as I do."

The scene had its effect. Several dealers came forward, and placed their names in his book; and if all accounts of the influence of the meeting are correct, this new phase of effort does open another door of help.

—Several interesting conversions of Italian young men have recently occurred in connection with the Y. M. C. A. of Rome.

—In the suburbs of Naples a convent has been turned into a Methodist chapel, and what were formerly the dormitories of the nuns have been utilized for the holding of evening classes.

—The resemblance between Buddhism and the Church of Rome in many practices never ceases to strike newcomers from the West. A missionary, who sent home a sketch of a Buddhist nun counting her beads on a string, remarked—"These convents, with their shaven, begging monks, and the nunneries for women, their fasts and enforced celibacy, the incense, rosaries, images of a woman with a child in her arms and a cross on her bosom, reminded me strongly of what I had seen in Italy and other parts of Christendom, that it appeared to me the Roman must have borrowed of the heathen, or they of them."

—About a year ago, says a correspondent of the *Pall Mall Gazette*, crowds of persons flocked to St. Palais, where a little boy said he had seen the Virgin who, among other things, told him to swallow some pebbles in a stream, the healing power of which was announced. Many sick persons repaired thither, and miraculous cures followed baths and ablutions. Jean Lamereaux has now acknowledged that he never saw the Virgin at all, and that he was simply indulging in a joke when he pretended to converse with her. This promising youth, who deceived generals, prefects, and at least 100,000 devout persons, has now been committed to prison. He is only eight years of age.

THURSDAY, JULY 19.

—**The World**:—Like Rachel, the antiquaries are weeping and cannot be comforted. They have lost a great treasure recently discovered at the foot of a moor in the wilds of Northumberland. On the 13th of October last upwards of 5,000 Roman coins—a few gold, some silver, but mostly bronze—were found in a well on the estate of Chesters, the Roman Procolitia. Next Sunday a troop of navies armed with implements of destruction swooped down, and so dispersed the hoard that the possibility of wholly recovering it again is lost. While antiquaries are bewailing their hard fate the precious coins are jingling about in the pockets of all the labourers and dairymaids in the district, who retail them at exorbitant prices to casual visitors from Newcastle and elsewhere. Mr. Clayton, the landowner, has thus brought back a few specimens, and a friend showed me some he persuaded a mercenary female to part with at prices a Parisian dealer would have been ashamed to ask. From an inscription discovered on the spot the well is identified as sacred to the goddess Coventina, and it is supposed that the coins were thrown in one by one, as each successive pilgrim in search of health came to drink the healing water. The revival of this *tableau vivant* takes the mind back to the period of history when these solitudes were alive with Roman warriors building their first great wall in that neighbourhood to keep back the still unconquered Caledonians. The coins are understood to range from the time of Hadrian A. D. 121 until the Roman armies left the Britons to take care of themselves some two or three centuries later.

—The telegraphic line between Hodeida and Abha, the capital of the Asser district, has been completed, so now all the four districts of Yemen, viz. Sanaa, Hodeida, Taiz, and Asser, are connected by telegraphic communication.

—**Deccan Herald**: "What is it that is undermining the influence of the gentlemen of England with the lower classes in that country? Is it not that the old English county aristocracy are becoming supplanted by exclusives who never associate with any but those of their own class? The great and fashionable travel from one great house to another, and know as little of the people, or even the gentry, of their own country as they do of those in the Continental states in which they spend so much of their time. Amusements, field sports, and exclusive society, seem the great objects in life of numbers whose talents, knowledge, and principles, fit them for better things. Is there an assembly of influential Englishmen at some Ducal mansion in the country,

the uninformed might imagine that they had some great national object in view, or that they were met to discuss the present crisis of affairs in Europe, and that it was to save the British Empire that so great a concourse of rank and talent was brought together! Alas! no, it is to beat a preserve for pheasants and woodcock, or to give additional eclat to some *debutante* of fashion into the gay world! It is impossible to conceal that all this self-indulgence is snapping asunder the links that used to bind the different classes of society in England together, and that the influence of the landholders and of the aristocracy has signally declined since the commencement of this century, or even within the past forty years: and it is as impossible to deny that the higher classes have themselves to thank for this state of things."

Our contemporary thinks the same tendency is also seen among Englishmen in India.

—*Weekly Register*: "The Episcopal Jubilee has been and is being celebrated—as all the world knows full well by this time in the fullest and completest manner. Throughout Christendom ardent prayers are being offered up for the preservation of the Pope's inestimable life. The number of Masses and Communion offered up for that intention it would be impossible to estimate. Under every clime, and upon countless altars the incense of the Holy Sacrifice has been rising and will to-morrow rise, bearing with it to Heaven that one aspiration. Side by side with the prayers with which the faithful are storming Heaven, Peter's pence have been poured into the Vatican for the vicar of Christ—now stripped of his revenues as a temporal Sovereign, and kept for seven years a prisoner in his palace by the anti-Christian revolution—by hundreds, and thousands, and even millions, of francs at a time. There have been sent to the Holy Father from the ends of the earth more or less costly gifts of every description. Sovereign princes, potentates, pilgrims of every class and tongue and nation, have presented works of art in gold and silver, encrusted with precious stones, chalices, crucifixes, monstrances, altars, tabernacles, pyxes, ciboriums, thrones, statues, tazzas, tapestries, carpets richly-embroidered chasubles, copes, and dalmatics, jewelled mitres and tiaras, vestments of cloth-of-gold and of cloth-of-silver, rare paintings, precious caskets, and countless other interesting objects, all of which have been arranged in the galleries of the palace. Deputations of the faithful have come by thousands to fall at the feet of the Pope-King to evidence in person their homage for his supremacy. The good wishes of the Catholics of all countries have been at the same time conveyed in every language, in addresses of veneration and congratulation. To crown all, every nation, kingdom, province, city, and parish throughout the world has celebrated with especial demonstrations of exultation the Episcopal Jubilee of the common father of the great family of the redeemed. It is with this magnificent completeness that the Catholic world has been celebrating, in the May and June of 1877, the Episcopal Jubilee of his Holiness."

On this the *Rock* remarks as follows: "The above extract contains some remarkable expressions which irresistibly recall certain features of the great apostacy predicted by Daniel, Paul, and John. The former foretold the rise of "a little horn, with a mouth speaking great things"—i.e., a kingdom territorially small, though vast in its ecclesiastical pretensions (Dan. ii. vii. xi. 36-9). The same reappears in the Apocalypse as a ten-horned Beast, "to which was given a mouth speaking great things," as well as "power over all kindreds, and tongues, and nations" (Rev. xiii. 5-7). In the 17th chapter we meet with it again, though now under the symbol of a harlot "arrayed in purple and scarlet colour, decked with gold and precious stones and pearls," and claiming supremacy over "peoples, and multitudes, and nations, and tongues" (v. 15). Then in the 18th chapter the final catastrophe by which the harlot will be suddenly overwhelmed is most graphically described. So also is the merchandise in which she takes such dear delight, "the merchandise of gold, and silver, and precious stones, and fine linen, and purple, and silk, and all manner vessels of most precious wood, and of brass, and iron, and marble," &c., &c. All these "dainty and goodly things," so carefully specified by the Papal writer, are equally prominent in St. John's description of the Babylonian harlot as she was to show herself shortly before the execution of her appalling doom. We have therefore but one more leaf to turn over, and that is the last."

FRIDAY, JULY 20.

—*Bombay Gazette*: Constantinople: Redif Pasha has given a further proof of his hostility to free institutions, and the British element in the capital, by suppressing the only English newspaper, the *Levant Herald*.

—Same; Lahore: A negotiation for Yakob Khan's release, under security of some of the principal chiefs, and purporting to obtain pledges of future good conduct from him, has failed. He prefers imprisonment to a life of distrust and suspicion, and, moreover, disapproves of his father's rupture with the British, and refuses to take part against them.

—The *Str. Siam*, with English Mails, left Aden for Bombay, yesterday, 9, a. m.

—It is stated in the Ceylon papers, on authority, that the highest legal opinion in England is to the effect that the inhibition of a Colonial prelate, given without trial and in the manner adopted by R. S. Colombo last year, has no binding force whatever. This, the Rev. W. Clark has received instructions to communicate to the Bishop of Colombo, and then take up his work quietly and proceed with it as though nothing had happened.

—"The fiat having gone forth for the disestablishment of one hundred Executive and Assistant Engineers of the Public Works Department, yet another Committee is now sitting in Simla to arrange the least objectionable mode of carrying out the scheme, which will, it is stated, affect only Staff Corps men and Civilians, not Royal Engineers. This rather wholesale measure is not very intelligible in the face of the Secretary of State's annual advertisement for 45 candidates for admission to the Cooper's Hill Civil Engineering College. The terms it is proposed to accord to the involuntary pensioners will, it is rumoured, be by no means illiberal."

—"A terrific hurricane passed over the Navigator and Friendly Island Groups at the beginning of June, the force having been severely felt at Tonga and Samoa. It destroyed all the coconut plantations at Tongatabu and Keppel Islands, and over a thousand houses and sixteen churches were blown down. The May Queen, which was at Rica when the hurricane came on, disappeared suddenly and has not been seen since. Later advices state that the May Queen had 3,000 ounces of gold on board. Accounts of dreadful loss of life are expected."

—*Madras Times*: On Friday afternoon last, among the passengers landed from the B. I. Malda from Calcutta, was the Rev. R. J. Ellis, of the Baptist Missionary Society, who was on his way to Ootacamund to recruit after an attack of fever. It was arranged that Mr. Ellis should stay with friends in Madras for a couple of days before proceeding to the Hills. Though he seemed weak, there was no apparent occasion for alarm, and he himself did not feel any. On Saturday he kept his bed all day, stating that he felt weak, but was perfectly rational all the time. At night he had strong fever; the next morning the fever had increased, and was accompanied by partial stupor. Medical advice was sought and it was at once seen that Mr. Ellis was in a dangerous condition, and to ensure good nursing &c., he was removed on Sunday evening to the General Hospital, at that time continuing in stupor. Remedies were applied to the head—congestion of the brain being feared—but all were of no avail, and without recovering from the stupor, he died twenty-five hours after admission. By telegraphic advices from Mr. Ellis's Calcutta friends it would seem that, during his work as a missionary in Jessore and its locality some years ago, he caught a malarious fever which had been haunting about him ever since, the brain being slightly affected now and then: he was also suffering from other diseases. Mr. Ellis had been in India seventeen years, and had not been on furlough in the interval. He leaves a widow and family of small children, besides two daughters who are in England and whom he has not seen for fourteen years, but who were to have come out next spring. Mr. Ellis was buried in the Pursewankum Cemetery.

—*Bombay Gazette*: Ahmedabad, 17: "At last, after much anxious looking for and many false alarms, after considerable experience of that "hope deferred which maketh the heart sick," I think I may safely say that the monsoon has set in. It commenced about 10 p. m. on Saturday with a good heavy fall of rain and slight thunderstorm, and it has continued to rain pretty steadily ever since."

—Deaths last week, 640. From Cholera, 121.

—"The worst of the famine in China seems to be over. Rain has fallen in many places, and the growing crops promise well. The Chinese Government has sent notes to all the Foreign Ministers in Peking thanking them for the very liberal and practical manner in which foreigners have shown their sympathy for the sufferers during the past winter."

Selections.

NO CUNNINGLY-DEvised FABLE.

(By Rev. Professor Salmond, N. Zealand.)

THE Bible is to a very large extent narrative. It is a story with a meaning. It is history all strangely filled with wisdom, as if a spirit dwelt in it, as the soul dwells in the body. It is this structure of the Bible which makes it a book for every man. So also the Gospel is first of all a story; and the Apostles went abroad with a narrative upon their lips—a narrative doubtless, holding a grand doctrine—but first of all only a narrative. What was it? They said: Only a few years gone God became man and dwelt among us, and was known among men as Jesus of Nazareth, the son of Joseph and Mary. Although he was only a humble man, we who were with him saw the divine glory shining from His whole presence, and saw it ever more and more. He gave sight to the blind with the touch of His hand, He healed the leper with a word, He raised the dead, He controlled the winds, and walked on the water. He spoke wonderful words all filled with a wisdom, a power, a love, an authority such as we never heard on earth before. There sat upon Him the glory of the perfect peace and blessedness of sinless purity and goodness. Yet the world hated Him: and at last, with cruel hands, He was crucified on Calvary, died shouting "It is finished," and was buried. But the third day He rose from the grave. We saw Him after He was risen. We saw the wounds in his feet and hands. We walked with Him, ate with Him, conversed with Him, and at last saw Him visibly ascend from the earth, and He was lost from the sight of our eyes. He left us commandment to tell all men this story, and say that He was the Son of God, the Christ, the Saviour, and that the promise which has been in this world from the beginning has been fulfilled: that forgiveness of sin is proclaimed to men in his name and the promise of the Holy Ghost: that He is only become invisible, but is near all men now as ever He was near us; and that He will come again at the end of time to judge the dead and the living. Was not this narrative the glad tidings? Was not this the story which the Apostles had upon their lips? Some heard it and believed; but some mocked: some blasphemed: and some said "It is a cunningly devised fable." Shall we wonder that men heard it with a doubt and a misgiving, saying—This is a strange tale, who can credit it? This story about God becoming man—God hidden in the garb of a Jewish peasant—God as man filling up a human life with deeds of divine power, wisdom, love—about God being crucified by His creature's hands—and dying and rising again! It is all too great, too wondrous: surely it is a fable! A cunningly devised one we must allow it to be: one that could only spring from the brain of genius: with a great sublimity in it to rivet the imagination: and a strange appeal in it to man's want and misery which makes it like a net to catch men's hearts: and yet a fable—a cunningly devised fable—a story not to be credited. So said the heathens in the days of the Apostles. So many are saying to-day. The verdict given then in Antioch and Corinth, and Rome, is echoed this day in Berlin, Paris, London, New York, and Dunedin. But no! We protest with Peter that this story is not a fable, but most sober fact and truth; and that those who build upon it build upon an everlasting rock. How do I know it to be fact and truth, and not fable? This is a great question; but such answer as the time will allow I will now proceed to make. I fix my attention upon four facts: for in a matter so important I feel that I must have facts to build upon. The first is—"The sinless purity of the life and character of Jesus." The second is—"The resurrection of Jesus from the dead." The third fact is—"Salvation is actually found in His person and cross." The fourth fact is—"The descent of the Holy Ghost." If any one will reason away these four facts, I will admit that the gospel is a cunningly devised fable: and although I will feel as if the earth was opening her mouth to swallow me up, I will not shrink from confession of the truth. But while these four facts remain for me, facts sure and fixed as earth and sky, I feel that I stand upon an everlasting rock. Let us weigh these thoughts. The first great fact is: The sinless purity of Christ's life and character. There has lived on this earth one quite sinless man: and this is a moral miracle so great that every other event called miracle is of small moment compared with it. It has never been said of any other of all the race that he was without sin. In all the deliriums of the human brain no man has ever been known to affirm sinlessness of himself. Our moral badness is attested by the knowledge every man has of himself, by his heart and conscience, and written on all human

My soul is all upon a stretch after God. I am continually led to offer up my free will to Him. I long to be as mere clay before Him. I plead that word on which He hath made me to hope, "Thou shalt walk with Me in white." (Mss. F.)

history and on all human life, in every man's ways. No man becomes good at all but by pain and sorrow, without disentangling himself with struggles from the meshes of evil in which he has been caught, and digging his way through stone walls of darkness and realms of death. The better any man is, the more he feels himself a sinner. But there has lived one totally unlike us all. He grew up in a world tainted with evil and leprosy with sin, contracting no stain; he breathed an atmosphere laden with moral poison, and remained uncorrupted in goodness. He had never to break with his past to start a new career; he did not become good by anguish and repentance. He never knew an evil thought or a bad passion or a wayward impulse; never felt self-reproach, inward misery, remorse, guilt. His sinlessness stamped a divine light, a divine peace, joy, blessedness, upon his whole presence, which made men who had eyes do see it fall down and worship him. He said he was without sin, and we so feel it to be true that we are not startled when he says it, as we should in the case of any other. The witness to his sinlessness came from those who knew him best. He who lay upon his bosom and most intimately knew him could declare his idea of what awaits us beyond in no other words than these—"We shall be like Him." Whence came this man whom we feel to be so like us, yet quite alone, incomparable, separated from all men by an impassable gulf? How could he be just a natural production of this world—a link in the chain of the generations? In vain you tell me, There was no such man—John feigned him, and drew the picture from his glowing imagination. A sinful man could not have imagined such a character as that of Jesus. If John feigned it and gave it to the world as fact, then John was at once the most malignant of all deceivers and an angel of purity—which is a contradiction. I ask, How came this man to be found amongst men?—in the world but not of the world—once of us, yet high above us as heaven is above the earth. There is at once the sublimest fact and moral enigma of the world's history. Explain it to me. Nothing so imperiously demands explanation. It is inexplicable, unless you allow a supernatural interference in the world's history: inexplicable except on Christ's own explanation—"I came forth from God, and am come into the world;" excepting on the Evangelist's explanation—"The Word was made flesh," &c. I ask no more for a sign from heaven. Can any light surpass the light of the sun? Behold the finger of God pointing to the face of Jesus! I look, and the longer I look, the more surely I know that I am following no cunningly devised fable when I believe the gospel. The second fact on which our faith rests is: The fact of the resurrection of Jesus from the dead. The Bible is from first to last full of miracles—a record of things done above all the common course of nature—above all limits of man's knowledge and power. But all the miracles—even Christ's miracles—culminate in this grand crowning one—the resurrection from the dead. This is the miracle which the Apostles single out—which bulked so largely in their minds that they call themselves "witnesses to the resurrection;" which to the Apostle Paul was so weighty that he admits the whole fabric of Christianity to stand or fall with it. We have spoken of the universal reign of sin. Equally universal is the reign of death. Men die. Once the heart has ceased to throb no power can make it beat again; and all men know that they are as helpless to restore a dead man to life as to pluck a star from out the sky. How much less shall a dead man make himself live? But Jesus died and rose again. It cannot be doubted that He was dead—that that great heart pierced with the spear had ceased to throb. He lay silent in the grave, with the dew of death upon His lips and brow, and the great sealed stone shut Him in among the dead. But the third day He was not there. His voice was heard again. His eyes shone again. His feet walked again the highways of Judea. He trod again the shores of the Lake of Galilee. He was in Jerusalem. He stood on the Mount of Olives. The Marys, the eleven apostles, the 70 disciples, the 500 brethren at once, could not be deceived in their very senses. If we are to doubt whether they record a fact, we must doubt everything whatsoever recorded in all history; nay, we must begin to doubt even our own senses, and you must go home and doubt whether it is I who am speaking to you. If Christ did not rise again, whence came the story of His resurrection? Can you imagine that the Apostles conspired to tell a lie to mankind? Do they look like men who could or would do that? Are such characters, such lives as theirs built upon a conspiracy of falsehood? Do hundreds of men agree to frame a stupendous falsehood, and then in defence of it lead lives of boundless love and self-denial, and with open eyes advance to the stake and the cross? No, there is nothing so certain to my mind as that

Jesus died and rose from the dead. My faith, therefore, in a supernatural interference of God in human history seems as firmly built as my belief in the existence of the earth and sea. If Christ rose from the dead, my faith is not vain, and I am certain that I am following no cunningly devised fable when I believe the Gospel. Greater certainty could not be furnished me.

The third fact on which my faith rests is this: Salvation is, as matter of fact and experience, found in Jesus Christ and Him crucified. You will not see clearly what I mean if you think of salvation only as a kind of deliverance from some dreadful evil or danger to which we are exposed in the next world. You must remember that salvation is a present blessing, an actual deliverance from a present and felt ill which oppresses us, and an actual good which we may have near, and may know that we have. It will be admitted to be a fact, than which none is more certain to every man, that we are wretched and miserable, with a certain blindness and dreariness in us, a moral confusion and weakness, a weariness and unrest and unblissedness, and ravenous hunger for blessedness at the same time; it will not be denied that every man—whatever he may think of the Bible otherwise—must find in its portraiture of man a description of himself, and that he feels himself addressed when it addresses us all as sinful, guilty, and blind, hungry, weary, and lost. Nor can it be denied by any man that what the Bible promises to give us, and tells us is all laid up for us in Christ, is just exactly what we all most ravenously need. He may affirm, if he will, that these wants and wishes of man can never be met by Jesus Christ, that the Bible promises more than it ever performs, that the wants of men cannot be met at all, and must be put up with as best we can; but he cannot deny the striking correspondence between his wants and the promises made in Christ's name and the message brought him. Now, my brethren, what we declare as a matter of certain truth and fact of experience is that our actual moral and spiritual wants are met by Christ crucified in a manner quite incomparable,—a fact for which tens of thousands of witnesses can be furnished from all sorts and varieties of men. Countless men have found that in the story of the works, words, sorrows, death, and resurrection of Jesus Christ, they have found in it a power and a virtue which has been to them inward light, hope, peace, health, energy, gladness, comfort, cleansing—which has changed their whole inward nature, and put into their existence a quite new and most amazingly excellent content, which has made them new men, and their existence new. I point to men whose sins were carrying them away like a whirlwind, upon whom Christ laid his hand, and the whole current of their existence changed its course: to men who were wearied, aye being crushed to the very dust of death, by an inward burden of sin and guilt beyond endurance, whom Christ met and from whom He took their burden and gave them rest: to men who felt as if a darkness like the shadow of hell were shrouding them round and leading them down to everlasting death, whom Christ met, and whose look, word, and promise turned the darkness into a marvellous light; to men—such men—in vast multitudes who would stand up and witness that Christ had been more for them and done more for them than all the heavens and earth—that whatever makes them in any respect wise or good or blessed or useful has all come from Him—I point to that great moral fact in the experience of countless thousands, and I say, Explain it to me if this story is a cunningly devised fable. Are we to credit it that the best and greatest thing in the world is the product of a lie?—that when we are most deluded we are most blessed?—when we are most ill-guided we are best led?—when most leaning to a broken reed, most supported with arms of might?—when most drugged with delusion and error, most filled with wisdom?—when most deceived, best conquerors over the world, the flesh, and the devil? Oh, how vainly ye reason, ye wise men of the world! Ye will never persuade the Church of Christ, its great heart aglow with the consciousness of a blessed new life, that it is following a cunningly devised fable! The fourth fact to which I shall refer is: The fact of the descent of the Holy Ghost. Those who say that the Gospel is a cunningly devised fable maintain that nothing ever enters immediately from God into the sphere of nature and providence; that nothing ever happens which is not a link in the chain of natural cause and effect; and also that nothing ever enters into the mind and heart of man excepting what is the result of our natural temper, our training, our education, and the influences brought to bear upon us from within ourselves, from men, from books, from moral suasion and example, and that however strange may seem the changes which take place in a man's views, tastes, habits,

character, they could all be well enough explained did we know all that was in the man before, and all the effects of circumstances. Now, as you are aware, this is not the Bible doctrine. It allows that that way of explaining things accounts indeed for a great deal, but not for all; that there enter into the minds and hearts of men a power and blessing straight from God; that in short there is a Holy Ghost. This we maintain to be a fact, and the only satisfactory explanation of what does happen in the moral history and experience of men. We cannot indeed with any mathematical precision draw the boundary line between the natural and the supernatural either in nature or in mind. There is a point at which the two meet; and up to a certain point the magicians of Egypt with their enchantments seem as potent as the rod of God. But there is a point where the supernatural forces itself upon us. Egypt may rival for a while the doings of the man of God; but there comes a point at which even Pharaoh owns, This is the finger of God! Egypt will never with all its skill and might divide the waters of the Red Sea, nor raise Lazarus from the dead. So also it may be allowed that natural influences can work great changes on men of a most valuable nature, and make us very different men from what we were in wisdom, virtue, peace, and happiness. But—admitting we cannot accurately specify the boundary line—who that has gone down at all deeply into his soul has not come to a point where he has been forced to pause and say, Here God must help me!—where he has been instinctively summoned to have recourse to the almighty sovereign grace of God? There was a burden which no mortal hand could remove, a sorrow which no earthly consolation could comfort, a wound which no balm of earth could heal. And is it not a fact of human experience that there comes down into the souls of men that which is so wonderful, which goes so deep, which is so full of blessing, which is so different from all other things, that the man to whom it comes says, This is God! lo! this is our God: we have waited for Him. There is a Holy Ghost! You will never, never convince a man who has once had any such experience that there is not a supernatural grace. And because I know there is a Holy Ghost, I know the Gospel to be no cunningly devised fable. I have now called your attention to four great facts: two of them facts of external history—the sinless glory of Jesus, and His resurrection from the dead; two of them facts of internal history and experience—that there is a salvation in Christ crucified, and that there is a Holy Ghost, a supernatural power and grace. On these facts I stand. I defy all men to reason them away; and they are the most sublime and stupendous facts which the world possesses. I feel my feet on these facts. I know that the gates of hell shall not prevail against Christ's Church, and that I follow no cunningly devised fable. I assume, my friends, that because you also share this conviction you are here this day, you have built this house, and purpose with your heart and brain and hand and substance to maintain Christ's cause. God grant you and me such an ever brightening vision of the glory of Christ, such an ever deepening experience of the power and virtue of the precious blood He shed for us, such an ever-growing consciousness of the grace of the Holy Ghost, that our faith becoming deeper and stronger, may shine more and more unto the perfect day.

A STRANGE CONFLICT.

Look at this man. How this conflict commenced we know not. But Jacob soon found that the issues of time and eternity might depend upon it. Look at the man; every nerve strained, every energy put forth. A strange conflict is going on, every power of the man's nature is taxed. Every thing he can do, he does, that he may, as it were, force the blessing out of the hand of Him with whom He wrestled.

How does He wrestle? I do not know that the term is merely metaphorical. Hosea refers to this wrestling (xii. 3). "By his strength he had power with God: yea, he had power over the angel, and prevailed: he wept, and made supplication unto him." Such was the deeper character of the wrestling. Whatever physical exercise there was, there was a strange spiritual wrestling. It has been said,—

"There is a tide in the affairs of men,

Which, taken at the flood, leads on to fortune."

Jacob felt that his time had come, the supreme moment of his life; the long sought blessing was to be obtained; and so he fought on hour after hour, till he was ready to faint from sheer exhaustion and fatigue—yet he won't give up. No, if it is to be had, then had it shall be, and had that very day. So they wrestled together. God wrestles with man in order

to make us wrestle with Him. He seems to withhold the blessing which He intends to bestow, in order that we may wrestle for it, and by and bye more fully obtain it. Do you know anything about such wrestling? Some have to be coaxed and pled with to accept salvation. I don't believe in such. If we are in earnest, we should wrestle for it with strong cries and weeping. God make us in earnest. May the Living Spirit bring us to this determination, that by God's help we will have the blessing.

LESSON IN WEAKNESS.

But something more. Jacob had a lesson to learn. The Angel "touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint." All strength is gone now. Whatever else a man may do with his thigh out of joint, he cannot wrestle. What shall he do, he is as weak as water? "Give it up," says Satan, "it is quite evident you are not going to obtain the blessing." Jacob here makes a grand discovery. God grant that you may make it too; it is that while he cannot wrestle, *he can cling*. He won't give up, and so he clasps the Angel and cries, "I will not let Thee go, except Thou bless Me."

My friends, that is the point to come to. It's no use going to the door and giving a knock and running away, and then finding fault with God because He does not open it. Many do so, but it is because they are not in earnest. If eternal life is worth having, it is worth seek, seek, seeking for, till you die, if necessary—thank God, it is not necessary—in the search. Better to drop with fatigue than give up the blessing. What is the reason of his thigh being put out of joint? To teach him and teach us that it is not we who *win* the blessing, but God who *gives*. Were you not taught this, you would say:—"Oh yes, I have got pardon and peace—but, Eh, dear me! I did pray for it." So you took the blessing and the credit too. You think; God must give it me because I cried so strong for it. Now it is

GOD'S PURPOSE TO EXCLUDE BOASTING.

"Where is boasting then? It is excluded. By what law? of works? Nay; but by the law of faith." Is it excluded from your heart? Have you come to the point of saying,—"I can do nothing but pray?" Ah, there is that little "*but*," boasting is not excluded yet. "I can do nothing but weep;" there is that little "*but*," still; boasting is not excluded. By and bye your thigh is put out of joint; you have to cry, "Oh God, I can do nothing; not even pray or weep"—boasting is excluded now, and now the grace of God can fill your soul. So God can deal with you as He dealt with Jacob.

BROUGHT TO CONFESSION.

Now the Angel seems to unveil somewhat of His true dignity, and fixing His eyes upon Jacob, He says: "what is thy name?" That is a home-thrust. Hidden in the Hebrew, we do not understand it at first. Suppose you were called by the title which the name in Hebrew signified—supplanter—then you would feel it as a home-thrust. "What is thy name?" Ah, how many memories of selfishness, sin, deceit, and doing evil that good might come, would the question recall. His brother's anguish, as he uttered the cry, "hast thou not a blessing for me also?" would ring in his ear. Jacob had heard the cry, and the echo of it would now be ringing in his memory. He had to tell his name. What is thy name, Oh, faint and weary-hearted one? Who art thou? What art thou? If God asks thee this, it is to bring forth confession. Tell Him plainly, and give Him no coloured euphemism. If you are a drunkard, tell Him so; do not say "I have been betrayed into intemperance." I don't wish you to exaggerate—there is little fear of that—but give Him your true name. Whatever you have been, out with it. Make a bare breast of it, keep back nothing. Let Him know what your real position is.

DEATH AND RESURRECTION.

Jacob confesses his name. Then comes the reply, and that reply indicates two things which mark genuine conversion. The one is *death*, and the other *resurrection*. There is no real conversion without death and resurrection. The Cross brings us to this, the old man dies on that Cross and the new man rises in resurrection. What is thy name? Jacob. It is thy name no more. It is dead. There is an end to all that upplighting. The supplanter is dead and buried out of sight. The history of the past is merged in the fathomless sea of divine love. Even so does infinite love reply to the poor sinner. What is thy name? Sinner ready to perish; child of this world; lover of fashion; lover of pleasure rather than lover of God. Do you confess it? Then the answer comes back: Thy name shall no more be—sinner ready to perish; lover of pleasure rather than lover of God; lover of fashion, child of this world. Thou art to have a new name, because thou hast a new life. Snatched from death and slavery, you are brought into the family of God. A prince with God, "child-

ren of God, and if children, then heirs; heirs of God, and joint-heirs with Christ." A new name is granted to us, because we have a new character, new life, new position, new privileges, new glories—"old things are passed away; behold, all things have become new."

THE BLESSING AT LAST.

One point more, I told you that Jacob had set his mind on the blessing, and he would not be cheated. He will have a real blessing this time, and he wants to make sure of the Person who gives it. He seeks to make sure that it is pronounced by those lips that never lie, and so he could go on his way rejoicing. If the blessing be not of God, it is no blessing at all. So he says: "Tell me, I pray Thee, Thy name." "Thou hast already blessed me, and given me a splendid statement which gives me promise of a new life, that I may rest secure; 'tell me Thy name.'" God has many ways of telling us His name. His own voice whispers in our heart that one day we shall see Him and say, "Lo, He is our God, we shall rejoice in His salvation." Here, however, He did not answer; but, observe, suddenly that divine Being becomes more august, and the wondering patriarch discerns the wondrous majesty of Deity. I see him fall before that stupendous majesty—"and He blessed him there." He had got it at last. He had been looking forward to that moment in years of strivings and sorrow; and now the voice speaks the blessing, and He got it alone with God.

As he crosses the ford Jabbok, the sun in the heavens begins to rise; but he scarce heeds it. A new sun has burst upon him, a new life is his; he is no more supplanter. He has got a blessing indeed. "He blessed him there." I want to ask: is this true of you? My brother, my sister, is it true of you? Is it to be true of you to-night? When the record of this night's services is read, will it be said, "and He blessed them there?" Many a church you have entered, many a sermon you have listened to, but it has never been true of you yet. See! the angel stands ready to record it: the angels are ready to begin the song of joy, that shall sweep higher and higher till it reaches the very centre of the universe, and be taken up before the throne. Shall it be heard of you to-night,—"and He blessed them there?" Is that to be the end of our service? No more a child of sin, but a child of God. No longer a captive of hell, but brought into the glorious liberty of God. Shall the Father's smile rest upon a returning prodigal, His tears trickle down on your face, and His voice be heard commanding the feast of joy? "He blessed him there;" is that to be true of you? Or shall you go away without the blessing? Which, which, which is it to be? Let it be the blessing, and be so now; lest thy day shall close, and the dread sentence issue from the throne, "to idols he has joined himself, let him alone." Make up your minds now; which shall it be?—(Rev. W. Hay Aitken.)

A TALK ON THE BOAT.

A Conversation with a Doubter, and what Came of it.
It was a cool October night, too cool to be on deck. The steamer was full, but not crowded, and the saloon was comfortable. The passengers were settling themselves in little groups, according to the principle of elective affinity. I saw but one face I knew—that of a lady of thirty, perhaps. Once or twice I had seen her in church, and had been struck with the quiet, sad earnestness of her manner. When I saluted her she pointed to a seat by her side, and said, "I want to talk with you."
"I shall be most happy," was the reply; "what is it you wish to talk about?"
"About myself; I am not a happy Christian."
"That is sad. Why not?"
"I don't know. I suppose because I do not live as devotedly as I ought."
"A Christian ought to be happy. Are you sure you are a Christian?"
"No; and that is just what's the matter."
"How long have you been a Church member?"
"Ever since I was a young girl."
"Did you not think you were a Christian then?"
"Yes, I believe so—of course I did. But I knew very little about it then. Sometimes I think I am yet. Sometimes I have a joy and a peace that are very delightful. But these are very infrequent and do not last long. They were only moments, and I want to feel so all the time. It seems to me as if I ought to. Can I? Ought I?"
"I don't know about the *feeling*. I only know the fact that the Christian life should shine more and more unto the perfect day."
"Yes; so I think. But mine does not."
"How can it unless you know that you are a Christian?"

"What do you mean?"

"I mean how can you rejoice in Christ your Saviour, unless you know that you have a Saviour? How can you be grateful for sins forgiven unless you know that your sins are forgiven? How can you triumph over evil in Christ's strength unless you know that you have that strength? How—"

"But how can I know these things?"

"Easily enough. 'These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life.' And again, 'God hath given to us eternal life, and this life is in His Son; and the blood of Jesus Christ His Son cleanseth us from all sin.'"

"What does that mean—that about the blood?"

"What does it mean when it is said that a soldier sheds his blood for his country?"

"That he dies for it."

"Yes; and so we mean that Christ dies for us."

"How?"

"He bears the penalty of our sins. We sum that all up in the word 'died,' or 'shed His blood' for us."

"For whom does He do this?"

"For all that trust in Him as such. Our sins are laid upon Him, so that He bears the penalty and we go free."

"But how can one man take the place of another in such a relation?"

"One man cannot, but the God-Man can; and God tells us that He does. That is enough. The infinitude of His nature renders both His sufferings and His obedience of infinite value, sufficient to atone for the sins of all the world, or of a thousand worlds."

"But how can I be sure that He will save me?"

"Whom does He save?"

"Them that trust in Him."

"Do you trust in Him?"

"That's just the question. Sometimes I think I do; and then again I have great doubt about it. I do so many things that are wrong, and—I don't know."

"Do you trust me?"

"What! Yes, but not to save me."

"No; but do you trust me to keep my promises?"

"Yes."

"Still, I am mortal, and may fail from ignorance, or inability, or some other frailty. But if I were perfect, infinite in knowledge, and power, and goodness, and you knew it, then you would trust me perfectly, wouldn't you?"

"To be sure."

"Well, Jesus is all these. Can't you trust Him perfectly?"

"It seems to me as if I could."

"Of course you can. How can you help it? Trust rises naturally, inevitably, in the heart assured of the trustworthiness of the one trusted. Is He trustworthy?"

"Infinitely."

"Then trust Him."

"I will—I do."

"What for?"

"To keep His promise."

"What is that promise?"

"To save all that trust Him."

"Then you do trust Him?"

"Yes, I believe I do. I do."

"How can you ever doubt Him?"

"How could I?"

"Never do it again."

"It seems new as if I could not; but I am afraid—"

"Don't be afraid. 'Only trust Him.' Trust Him for the future as well as for the present. Trust Him to keep your *trusting*. He attends to both sides of this contract. 'I will make an everlasting covenant with them.' He says, 'that I will not turn away from them to do them good; but I will put My fear in their hearts, that they shall not depart from Me.'"

"Where is that?"

"In Jeremiah xxxii. 40."

"Have you quoted it exactly?"

"Exactly."

(Reflecting) "Isn't it wonderful!"

"Wonderful to us; but just like Him. God is love."

"It don't seem that I could ever doubt Him again, or that I could ever love Him enough."

"Don't doubt Him again. Consider that settled, once for all."

"But how is it that I have so often tried so hard to trust Him fully, and couldn't do it? Now it seems so easy."

"Trust isn't a thing that can be constrained. It rises spontaneously in the heart on the apprehension of the trustworthiness of Christ. Look at Him. Look away from self. That is what that passage in the Epistle to the Hebrews, means; 'Looking unto Jesus.' It is literally, looking away to Jesus. Away from self. Away from other reliances. Away from

cares and work, and whatever hinders entire reliance upon Him. Read about Him. Study up His character. Meditate upon it. So doing, you cannot help trusting Him. 'If ye do these things ye shall never fail.'

Three or four persons had drawn their chairs nearer and were listening intently. Presently one of them spoke:

"Is that what is meant by assurance?"

"Yes, the best kind of assurance, the assurance of faith."

"Why is this the best kind of assurance?"

"Because every one may have it, and ought to have it, from the very beginning of the Christian life."

"Yes, I see how that is. And one can grow in it, too, as long as one lives, as he comes to know Christ better."

"Of course."

"That is a good thought to go to bed with."

"Yes, but it is n't new:

'Jesus loves me! This I know,

For the Bible tells me so.

Little ones to Him belong;

They are weak, but He is strong."

Another one quoted solemnly, "Thou wilt keep him in perfect peace whose heart is stayed on Thee; because he trusteth in Thee."

And so we went quietly to our rooms, glad because of the communion of saints.—*John B. Thomson, D. D.*

A MOTHER'S PRAYER ANSWERED.

ABOUT a year and a half ago, Mrs. C. began to hold Bible readings on Sabbath afternoons in the village of M——. There was service in the two churches only once a day. She was going to leave home last winter for a few weeks at the time of New Year, and, at the last meeting before she went, the subject she had chosen was that of Prayer. At the close, she urged those present each to select some one in whom they were interested, still a stranger to the Saviour, and to plead believingly for that one, adding, Who could tell what might be the result when they all met again? Mrs. C. returned home after a month's absence, and during the week she met the devoted wife of the excellent United Presbyterian minister of the district. 'Oh, Mrs. C.,' said this lady, 'have you seen Mrs. V. S. since you came home? She is longing to tell you some good news.' Mrs. C. was not long of going to Mrs. V. S.'s cottage and there she heard good news indeed. Mrs. V. S. was a Christian, but, like so many, her belief in the answers given to prayer was more theoretical than practical. The word spoken by Mrs. C. had taken hold of her, and she resolved to act on the suggestion. The subject was not far to seek. She had a son who for long had been a sore distress and anxiety to the mother. He was in business in the town of Leeds, and from his employer she too often had complaints of her son's idleness and misconduct. She prayed for him as she had never done before, urgently—that she had done—but also expectantly, and the answer came. During January, a letter was received from him. It told of his having gone away from his business about New Year 'for a spree,' but it had not lasted long when it seemed as if a hand were laid upon him, and he was arrested. He felt he dared not go on. He returned to his employers, a changed man. He had met with his God, and found Him to be his Saviour. Now all his delight was in attending church and the prayer meeting; he was diligent in his business, as he had never been, as well as consistently serving the Lord. His master also wrote to tell the mother that his shopman was another creature. No wonder, for the was a new creature in Christ! When we heard of him last, he was going on consistently in his Christian course. I do not know if this story of a conversion well suits your pages. I can vouch for its truth; for Mrs. C. is my sister, and I was present and saw the mother's tears of joy as she told how quickly the answer had come, and showed her son's letter; and I saw the tears of thankfulness with which in the next meeting Mrs. C. gave thanks for the soul that had been born again.—*Correspondent of Chr. Week.*

TELEGRAPHIC NEWS.

London, July 18th: According to unofficial Russian accounts, the Russians under General Turgoukassow have completely defeated 30,000 Turks, who were besieging Bayazid, and destroyed the town.

16th: Latest advices from the seat of war in Armenia state, that the Russians have raised the siege of Kars and are retreating eastward.—Ahmed Nukhtar Pacha and the Governor of Kars are preparing to attack the Russian force under the command of General Melnikoff at Zaim.—

Powerful Russian reinforcements are proceeding by forced marches to Armenia.—The Russian advanced guard has arrived at Gradok (?)—A Turkish frigate has bombarded the town of Simferopol.—A great storm has again partially destroyed the bridge thrown across the Danube by the Russians at Simnizza.—Prince Bismarck has made a statement in which he declared that mediation in the Russo-Russian war is now actually impossible.—OBITUARY.—General Bell, 6th Regiment Foot.

16th: Latest advices from the Seat of War in European Turkey, state that eighteen battalions of Russian troops have already crossed the Balkans through the Schipka Pass, and that they have arrived as far as Yeni Saghra without meeting with any opposition from the enemy.—The Russian troops have arrived at Rasgrad and have cut the line of Railway connecting Varna with Rastchuk.—According to a Russian official despatch, the Russian General Turgoukassow after relieving the garrison of Bayazid fell back in the direction of Gumri. But a Turkish official despatch on the same subject states that the Turks attacked and routed the enemy after severe fighting, and moreover that the enemy suffered heavy loss, and were compelled to abandon their wounded.—The fortress of Ardahan is still held by Russian troops.—It is reported that the British Ambassador at Constantinople is negotiating for the entry into the Dardanelles of the British Ironclad Squadron now lying at anchor in Besika Bay.

17th: Turkish official despatches, besides despatches received from newspaper special correspondents, announce that great atrocities have been perpetrated by the Cossacks and Bulgarian Christians against the Mahomedan population of Bulgaria.—The Turks have abandoned Nikopolis which the Russians occupied on 16th inst.—Reouf Pacha lays claim to having forced the Russians to recross the Balkans. All the available Turkish troops in Constantinople are leaving for Adrianople.—OBITUARY.—Major General Robert Newport Tinsley.—The House of Commons have by 156 against 152 votes adopted a vote of censure on the appointment made by Lord Beaconsfield of Mr. Pigott as Controller of Her Majesty's Stationery Office in succession to Mr. W. R. Greg (Cassandra).—It is reported that the Porte declines to open the passage of the Dardanelles to any Power unless a promise of support is given against Russia in the present war.—The occupation of Nicopolis by the Russians was preceded by a day's continuous fighting. According to a Russian official despatch the Russians captured two Pachas and 6,000 men.—The headquarters of the Russian Army of the Danube have been transferred from Sistova to Timova.—Later advices state that the Russians did not cross the Balkans by way of the Schipka Pass but through the Demir Kapu Pass.—Suleiman Pacha with his force has embarked at Antivari (to the South of Montenegro).—AFTERNOON. The Washington Agricultural Bureau's monthly report states that the condition of the Cotton crop is 4 per cent. below 1876, and that the average of the 10 Cotton States is 93½ per cent.

18th: Later accounts from the seat of war in Roumelia state that the number of Russians already said to have crossed the Balkans has been overrated.—According to a Russian official despatch the Russian vanguard, after crossing the Balkans through the Demir Kapu Pass and defeating the Turkish battalion which was guarding the outlet, marched to Kasanlik in the rear of the Turks occupying the Schipka Pass.—The Cossacks have occupied Yeni Saghra.—The victory announced by Reouf Pacha, who claimed having compelled the Russians to recross the Balkans, is unconfirmed.—The Turks have evacuated and the Russians occupied Medjidie in the Dobrukscha.—It is reported that Yakoub Khan is dead.

19th: The Ministerial journals of to-day, in discussing the situation, state that the interests of Great Britain forbid that the Russians should enter Constantinople, and urge the Government to declare this without further delay before the Russian forces shall have advanced on Adrianople.—Reouf Pacha remains on the defensive at Pelivne (Selimno?), where he awaits the arrival of Suleiman Pacha, who with forty-eight Battalions of Turkish Infantry is coming up from Antivari, via Salonica, at which port he will disembark his force.—Mehemed Pacha, with the army lately assembled at Novi Bazar, has arrived at Nisch.—Safvet Pacha (the Minister for Foreign Affairs) has resigned and been appointed Minister for Public Works.—The name of Safvet Pacha's successor is unintelligible and repetition has been called.—The Turks have abandoned Kustendji in the Dobrukscha.—It is semi-officially denied that the Russian troops have been guilty of the atrocities imputed to them, the severe discipline in the Russian Army, it is stated, precludes the possibility of such a thing.

PASSENGERS ARRIVED.

Per P. and O. Str. *Peshawar*, 17th:
From Southampton.—Mr J. Lyle, Col and Mrs Blakeney, Mrs and Miss Woodward, Miss Kingsley, Miss Mitchell, Mr Brown, Mr Moseley, and Mr Boulton.
From Brindisi.—Mr Bustard, Mr Eggar, Mr Adlerley, and Mr Trotter.

PASSENGERS SAILED.

Per P. and O. Str. *Travancore*, 20th:
For Southampton.—Mr F Deacy, Elton and Mrs E F Money Captain R H W Plunkett, R A. Mr G M Sharp and three infants, Lieut Col Carey, Col Warden, Col Robinson, Dr Finden, Mrs J M Heath and infant, Mr E P Usher, and Mr E J Edwards.
For Brindisi.—Mr B Nusservanjee, Mr R S Whiteway, and Capt H Laidne.
For Yeuila.—Mr G W Christison.

Domestic Occurrences.

MARRIAGE.

YOUNG—CUMMING—July 16th, at the Methodist Episcopal Church, Fort, Bombay, by the Rev Isaac F Row, George E Young, to Elizabeth Jane, third daughter of A. Cumming, Esq., of Bombay.

DEATHS.

BOND—June 4th, at St Peter's Hospital, London Mr. J. Bond late Engineer of the Colaba Spinning and Weaving Mills.

SPARROW—July 2nd, at Coonoor, after a lingering illness, Emily, wife of Surgeon-Major John Sparrow, late 89th Regiment, aged 38 years.

MCCARTHY—July 11th, at Day's Water, England, of chronic diarrhoea, Elizabeth, wife of Mr. M. McCarthy Mazagon.

NUGENT—July 11th, at Poona Alan Richard Montriou, child of John and Emily Nugent aged 14 months.

BELLELLI—July 13th, at Mazagon, Mr. Paolo Bellelli.

LATOUCHE—July 13th, at Kaira, Cecil Robert Stransham, infant son of Major W. P. LaTouche, aged 7 months and 6 days

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